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Navy Core Values:
"Curriculum for Transformation"

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A research paper submitted in partial fulfillment
of the degree of Master of Theology
Candler School of Theology

2002

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1. REPORT IDENTIFYING INFORMATION

A. ORIGINATING AGENCY

NAVAL POSTGRADUATE SCHOOL,MONTEREY,CA 93943

B. REPORT TITLE AND/OR NUMBER

NAVY CORE VALUES: CURRICULUM FOR TRANSFORMATION

C. MONITOR REPORT NUMBER

BY THOMAS B. WEBBER, CANDLER SCHOOL OF THEOLOGY

D. PREPARED UNDER CONTRACT NUMBER

N62271-97-G-0015

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Introduction

> There will always be wayward priests, crooked politicians, and wicked naval officers. In a highly moral organization, people who fall below the standard will eventually be recognized and removed from the organization. In an organization of lower standards, they may be punished but still tolerated. In an immoral organization, such as in a criminal family, they will be measured by their contribution to their organization.[1]
>
> *Admiral Arleigh Burke*

Admiral Burke's understanding of organizations can be measured by his over forty-year career as a United States naval officer: graduate from the Naval Academy (1923), WW2 hero, and a former CNO (Chief of Naval Operations) serving an unprecedented three terms. The Admiral's comments call us to reflect and analyze the organizations we participate in. For example, what are the standards of excellence or behavior in our family, institution of higher learning, or religious group?

The Navy seeks to create an organization of high moral quality. It has chosen to instruct all personnel on the Navy's core values of honor, courage, and commitment. These values are to direct all naval activities. I will use a curriculum framework that has become popular in the last twenty years in order to evaluate the Navy's core values charter. An analysis of the Navy's core values, in light of Elliot W. Eisner's conceptual framework of curriculum, will provide helpful tools for the improvement of training officers in the core values of honor, courage, and commitment.

But before we analyze the charter, we will explore the need for core values in the Navy. The Navy, along with each branch of the military, seeks to transform their new officers' values into the institutional core values. The need for values training will become apparent as we describe the differences between society's values and the values required for military service.

Second, an explanation of Elliot W. Eisner's curriculum framework will be given. This framework divides into three parts of explicit, implicit, and null. The *explicit* curriculum is the part that is fully revealed without ambiguity. The *implicit* curriculum is that part that is understood without being expressed. The *null* curriculum is the part that has been left out by design or neglect. The hope is that

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[1] Karl Montor, *Ethics for the Junior Officer* (Annapolis: Naval Institute Press, 1994), 272.

this analysis will provide tools, which will guide and transform the moral standards of the Navy organization through its personnel.

Third, the implications of the analysis will be articulated so that the analysis will provide benefits to both military and civilian institutions. These benefits may include; an expansion of educational tools that officers may draw from, a decrease of judicial action against individual misconduct, a better understanding on how the Navy Chaplain Corps can advise commands, and much more. Finally, the conclusion addresses some additional topics this study has raised.

I see a tremendous opportunity for a Navy chaplain in fulfilling his/her role as an institutional advisor and practitioner for transformation. As a chaplain, it is my desire to see transformation accomplished in each person's life. The core values are rich with meaning and provide a framework for developing moral, ethical, and behavioral changes.

I will be using the concept of transformation many times in this paper. Transformation is the change a person undergoes as the result of actions he/she has taken to remove an unwanted practice or habit and replace it with a new practice that will hopefully become a habit in the near future. For example, those who tell lies can choose to transform their lives and start telling the truth. I believe the Navy's core values can be transforming in a person's life, if they choose to make specific changes. The Navy institution will, also seek to transform personnel. Institutional transformation begins through conformity, but this conformity can aid in personal change. The aim of this transformation is to bring about a higher level of ethics to the community.

It is my hope that those who serve America, participating in the U.S. Navy's and Marine Corps' two-hundred and twenty-six year tradition and being trained in their core values, will project the kind of character that a mother prays for, a spouse respects, and a child seeks to emulate. I am assuming that a transformation can take place. But it is not automatic. Each individual has to establish a personal value system and practice. The many facets of transformation are beyond the scope of this paper, even though the basic ideas are not. Individual transformation must be settled at another time. Changing one's behavior is personal.

Description of the Value Deficiency of New Military Personnel

> The integrity of a society or a group is approximately equal to the lowest common denominator of its people. When the standards are lowered for an individual, the standards of the group or society to which the individual belongs are lowered. Sometimes standards are raised in groups, but more frequently there is a gradual disintegration of standards.[2]
>
> *Admiral Arleigh Burke*

However, the picture of today's military is somewhat discouraging, as stated by Chaplain Goldman:

> The startling incidence of general officers being removed from promotion lists or forced into retirement due to mendacious behavior, even after long careers of association with military values, indicates that, indeed, something is wrong. The public media may coldly thrive on the heat of scandals, but they are not the cause of the chaos.[3]

It is true that the media is not responsible for the moral collapse of a person, the individual is. If these kinds of moral failures are happening to our senior officers, what are we seeing from our junior officers or even our academy cadets?

> Of the 297,000 officers the Services separated from 1990 through 1994, more than 19,000 left with bad paper discharges for such reasons as misconduct, drug and alcohol abuse, and financial irresponsibility.[4]

The need for values in the Navy, and military at large, is apparent from top to bottom. Officers are the leaders, examples, and mentors for the troops. Therefore, the values being exhibited by officers should represent the values of the institution. Patrick Kelly, an ethics professor at the Coast Guard Academy, articulates the problem this way:

> Eighty percent entering the Coast Guard Academy admitted to cheating at least once either in junior high or high school. I gave twenty-four cadets a pop quiz on the first day of ethics class. The last question asked the cadets to name as many of the Ten Commandments as they could. One cadet knew eight of them. Seven knew between four and six commandments. Eight knew between one and three. Eight cadets – one third of the class could not with confidence name a single commandment. The institution (military) must face the reality of incoming officers and enlisted personnel whose allegiance to and even awareness of long-standing traditional ethical values are shaky.[5]

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[2] Montor, 272.
[3] Willard D. Goldman, "In Pursuit of Character Development: Why the Military is on the Wrong Road" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 25-26 January 1996), <http://www.usafa.af.mil/jscope/JSCOPE96/goldman96.html>.
[4] Goldman, *JSCOPE96*.
[5] Patrick Kelly and John Gibson, "We Hold These Truths: The Development and Assessment of Character" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 25-26 January 1996), <http://www.usafa.af.mil/jscope/JSCOPE96/kelly96.html>.

The Ten Commandments, not so long ago, distinguished right from wrong behavior for much of American society. If the next generation of military officers has limited, or zero, guidelines for distinguishing right from wrong, can we expect anything different from our enlisted community? The answer is obviously "no."

How did we get to this place? Allan Bloom in his classic volume, *The Closing of the American Mind*, describes many institution's priorities in education:

> The openness was to "doing your own thing." It was, and I suppose still is, a sign of an authoritarian personality to believe that the university should try to have a vision of what an educated person is. "Growth" or "individual development" was all that was to be permitted, which in America meant only that the vulgarities present in society at large would overwhelm the delicate little plants kept in the university greenhouse for those who need other kinds of nourishment.[6]

Many young college students did not have the moral framework to repel societal values once they reached their institution of higher education. Similarly, U.S. Army Logistics Management College Professor Campbell believes, "To be effective, an ethical system must be a universally understood and adopted public system (within a given society) with primacy over the moral systems generated by the "cultures" and religions which make up that society."[7] Because America has many cultures and religions and not one moral system, what are the consequences? Here are some of the consequences Bloom notes:

> A partial list of the sacrifices made by the students to their morality will suffice to show its character: they were able to live as they pleased in the university, as in *loco parentis* responsibilities were abandoned; drugs became a regular part of life, with almost no interference from university authorities, while the civil authority was kept at bay by the university's alleged right to police its own precincts; all sexual restrictions imposed by rule or disapproval were overturned; academic requirements were relaxed in every imaginable way, and grade inflation made it difficult to flunk; avoidance of military service was a way of life and a principle. All of these privileges were disguised with edifying labels such as individual responsibility, experience, growth, development, self-expression, liberation, and concern.[8]

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[6] Allan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987), 321.
[7] Gordon L. Campbell, "Of Reason, Morality, & Ethics: The Way of Effective Leadership in a Multicultural Society" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 25-26 January 1996), <http://www.usafa.af.mil/jscope/JSCOPE96/campbell96.html>.
[8] Bloom, 328,329.

Our society has chosen to be relativistic to any way the wind is blowing.[9] The ethos of society is not in harmony with the call to military service. Society calls for individual expression and personal liberation, while the military makes everyone wear the same uniform and conform to unit standards. Even military educators are hard pressed to show that the virtues of the military are in concert with American social values.[10] The result of this value gap between the military and the civilian community has been seen in a less than favorable attitude on the part of the military. Ethics professor, Pauline Kaurin of Pacific Lutheran University, suggests:

> There is an attitude of moral superiority coupled with the fact that the military is called upon to do things and know things, which civilians are not and cannot. There are dangers inherent in this culture gap. First, as the situation stands, there is no opportunity for change on its own. Second, the skepticism and distrust of both sides does not promote and can inhibit an atmosphere of mutual cooperation and understanding.[11]

While serving these last eight years, there were numerous times when personnel would sit down with me and express their displeasure with the civilian sector's lack of moral or virtuous behavior. For some, there was a feeling of being held captive to a standard the public itself was unwilling to accept. However, there were many more who were proud of "the military's focus on virtues like honor, truth-telling, sacrifice, loyalty, obedience, integrity, esprit de corps and team work."[12]

The military community must be built around a moral system based upon the values that reflect its ethos. "What is wanted is a common characteristic of morality acceptable actions, policies, and so forth."[13] Carl Ficarrotta, professor at the U.S. Air Force Academy, believes that the military's virtues need to be greater than those of society:

> Reasons the military might need higher moral standards: (1) the unique situations, context, and problems they face require the moral obligation to do whatever we can to avoid hurting the innocent; (2) the "functional line" of moral character, which means that a bad person cannot make a

---

[9] James 1:6, 8 "...because he who doubts is like a wave of the sea, blown and tossed by the wind...he is a double-minded man, unstable in all he does."

[10] Davida Kellogg, "The Importance of the Non-Toleration Clause and Codes of Conduct in the Ethical Education of US Military Cadets" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 25-26 January 1996), <http://www.usafa.af.mil/jscope/JSCOPE96/kellogg96.html>.

[11] Pauline M. Kaurin, "The Siege: Facing the Military – Civilian Culture Chasm" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 25-26 January 2001), <http://www.usafa.af.mil/jscope/JSCOPE01/kaurin01.html>.

[12] Kaurin, *JSCOPE01*.

[13] Gordon L. Campbell, *JSCOPE96*.

> good soldier, sailor, or airman without certain virtues; (3) the demands of the role insinuate that the military person, like law enforcement, are demanded to act on behalf of others, unlike the ordinary citizen; and, (4) the public group image of the military is not irrelevant when it comes to discussing moral obligations of the military.[14]

The requirements of the military are greater than those of the society. The responsibilities of the military personnel to the nation are weightier than they are for your average U.S. citizen. Every person who comes into the military will understand and hopefully accept these responsibilities. The charge given is for every military man and woman to live up to, and live out, the duty they have just sworn allegiance. Part of these responsibilities is living the core values. Lieutenant Colonel, William Bell, points out:

> Every institution or organization establishes a set of rules or guidelines by which those who are part of the "team" must accept. To establish organizational values, one must: (1) Write them down and widely publicize them, (2) require all senior leaders to live the values out, (3) new members learn the values through the initial socialization process, and (4) the values of the organization establish the rules and policies of the organization.[15]

As an institution, my home has established values to practice. If those values are not practiced, the harmony and unity of my home is placed in jeopardy. Past military warriors have passed on these values to new warriors. Today's warrior (leader) has the responsibility to practice institutional values, because, hypocritical leaders usually do not inspire their troops to be virtuous. For the Navy and Marine Corps team, *Honor*, *Courage*, and *Commitment* are the values for which personnel is trained.

> One goal of the military is to develop persons who are morally right. Kelly and Gibson suggest:
>
> According to Aristotle, governments and other social institutions should be set up so that it is both possible and sensible for people to be honest, loyal, compassionate, fair, etc. It is unwise to create and perpetuate work environments that make ethically responsible behavior into acts of moral courage. A responsible employee not only obeys the rules and follows orders, but also attempts to do what is morally right.[16]

The desire is that the character, behavior, and values of our country's military would mostly reflect a commitment to statesmanship, rising above self-interest, and acting in the public interest with wisdom and even courage (much like our nation's forefathers). For those who practice the Navy's core values

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[14] J. Carl Ficarrotta, "Are Military Professionals Bound by a Higher Moral Standard?" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 29-30 January 1998), <http://www.usafa.af.mil/jscope/JSCOPE98/ficarrotta98.html>.

[15] William F. Bell, "The Impact of Policies on Organizational Values and Culture" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 28-29 January 1999), <http://www.usafa.af.mil/jscope/JSCOPE99/bell99.html>.

[16] Kelly and Gibson, *JSCOPE96*.

will be interested in the common good of all. As part of that common good, the virtue of being trustworthy is critical to military leadership. Brigadier General Malham Wakin commenting on the 1990 Gallup Poll that indicated sixty-eight percent of Americans expressed confidence in the military, with, "No other U.S. institution (newspapers, banks, Congress, religions) came close to that percentage. I wonder why?"[17] It is apparent that the American public trusts their military. However, the military will erode the public's trust in them, if they forget the values they are called to uphold. Military officers are leaders, who should exhibit the moral standards of the military.

The ethics of the military establishes the professional standard of conduct, while the morals of the military express the professional standards by conduct. Today's all volunteer military requires a level of professionalism. Each professional must strive to reach the ethical and moral standards of that profession. We would not want the police and fire departments of our community to lower their standards of professional conduct. We feel the pain of the Christian community as it tries to recover from the ethical and moral failures of numerous clergy regarding sexual misconduct.

As citizens of this great nation, we need to step back and reflect on the values being presented by our society and ask some critical questions: "Have we as a society lost sight of the virtues presented by Aristotle and other great philosophers?" "Do we elect leaders to office who exhibit the character of our forefathers?" "Have we abandoned foundational ethical and moral standards?" After some reflection on these questions, perhaps it is time to see what the military is doing about it, what they should do about it, and how they can go about accomplishing it.

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[17] Malham M. Wakin, "Military and Societal Values: The Relevance of Knowing and Doing" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 26-27 January 1995), <http://www.usafa.af.mil/jscope/JSCOPE95/wakin95.html>.

Analysis: The Navy core values in light of Eisner's framework of curriculum

> Olympic athletes have devoted nearly all their efforts and time – often their whole lives – to becoming expert in their chosen field. If a person wants to become one of the best gymnasts in the world, that person ought to start training by the age of three – or maybe before. Since many people find that their dreams exceed their natural capabilities, they will make the sound judgment not to continue to try to accomplish the impossible, but to restrict them to what they can do well. The lesson must be learned early in life that very few people can ever be number one. This insight is part of learning to make sound judgments.[18]
>
> *Admiral Arleigh Burke*

The Navy, as well as the rest of the military, understands that their values are different from what have been taught in society. Therefore, they have instituted core values to represent their ethos. The Navy has asked its people to devote their lives to the core values of honor, courage, and commitment. Although some naval personnel come from backgrounds that taught solid values, others lack value training, or, at worst, some were taught values that are contrary to good order and discipline. This analytical study of the core values aims to assist officers in making sound judgments and in reaching their dreams. It also aims to assist others in reaching their dreams. But before we can analyze the Navy curriculum of core values, we must first understand the theoretical framework that Elliot W. Eisner has been presenting for over twenty years.

Eisner's Curriculum Framework

As noted already, Eisner looks at three forms of curriculum in the teaching process. The first, the *explicit* curriculum, is the material that is not ambiguous, but straightforward and clearly stated. Eisner notes each school's published (explicit) curriculum in educating students:

> There are goals and objectives for the sciences, the arts, physical education, social studies, and foreign language instruction. Not only do these goals appear in school district curriculum guides and the course-planning materials that teachers are asked to prepare, the public also knows that these courses are offered and that students in the district will have the opportunity to achieve these aims, at least to some degree, should they want to do so. In short, the school offers to the community an educational menu of sorts; it advertises what it is prepared to provide.[19]

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[18] Montor, 274.

[19] Elliot W. Eisner, *The Educational Imagination: On the Design and Evaluation of School Programs* (New York: Macmillan Publishing Co., Inc., 1979), 74,75.

While investigating to see if the Navy and I were compatible, the recruiter told me something that just did not sound right, so I asked for documentation concerning what he said. The recruiter was caught trying to pull 'a fast one' by me, and said that the Navy did not like to put things in writing. I just laughed and asked him to rethink the statement that he had just said. When it comes to the Navy, there is no need to read between the lines, it excels in explicit instructions.

The *implicit* curriculum of Eisner's framework has become known as the "hidden curriculum."[20] This is an expression penned by other educators. Eisner himself relies on the word implicit. The implicit curriculum is understood without being expressed. Punctuality is expected, though not discussed as such. One of the implied messages of institutions of higher learning[21] (Specifically thinking of Ivy League Schools) is not that they have a new form of teaching geometry, biology, and journalism, but the environment for learning provides students with greater and more opportunities. In dealing with hidden meanings and agendas, the student needs to be keenly aware of everything within the environment. Eisner, in discussing the implicit curriculum, deals with words and concepts such as "reward system, behavior, appropriateness, lessons, competitiveness, grading system, architecture, classroom set-up, and even class timing during the week."[22] He adds:

> The implicit curriculum of the school can teach a host of intellectual and social virtues: punctuality, a willingness to work hard on tasks that are not immediately enjoyable, and the ability to defer immediate gratification in order to work for distant goals can legitimately be viewed as positive attributes of schooling. They form no formal part of the curriculum, yet they are taught in school. Indeed, I believe that parents know they are taught, not perhaps at a critically conscience level, but more or less intuitively.[23]

Eisner's third category is the *null* curriculum. Placing "null" and "curriculum" together, for some might be an oxymoron. How can some thing that amounts to nothing constitute an area of specialization and become something that educates people? But Eisner argues that there are specific things institutions

[20] Eisner, 75.
[21] Eisner, 81.
[22] Eisner, 76-83.
[23] Eisner, 81.

choose not to teach and states, "What schools do not teach may be as important as what they do teach."[24] Eisner sees two dimensions of null curriculum: intellectual and content (subject).

The intellectual or cognitive dimension informs others. Public education has made religion an intellectually null topic. The political volatility of this issue has forced most schools to suspend school prayers, remove seasonal religious symbols, and ignore religious topics in classes. Eisner makes this point regarding intellectual null curriculum, "What students cannot consider, what they don't know, processes they are unable to use, have consequences for the kinds of lives they lead."[25] The American education system maneuvers away from religious training. Looking back at the violence many Muslim people experienced after the terrorist attacks of September 11, 2001, it is not clear if these attacks were out of revenge or religious persecution. It could be argued that ignoring a clear understanding of lesser-known religions leads to their persecution.

The content/subject side of null curriculum must also be considered. Eisner focuses on two subjects in this area: economics and law.[26] Looking over my high school education, I was never taught about banking and balancing a checkbook. I am still not clear concerning the unlawful offences a person can commit such as what constitutes a misdemeanor, a capital offence, or a felony crime. These are issues of life that we use or need to know about as responsible citizens. However, many school systems choose not to teach these vital subjects. In like fashion, economics and law have not been taught to naval officers. Not surprisingly therefore many of these officers find themselves facing financial indebtedness and civil legal action.

Navy Core Values as Curriculum

The Department of the Navy (DON) works from a series of documents called "instructions." There is a hierarchy of instructions in the DON that informs Navy and Marine Corps personnel of their responsibilities in carrying out orders and the authority they have in issuing orders. The Secretary of the

[24] Eisner, 83.
[25] Eisner, 88.
[26] Eisner, 88-90.

Navy is the most senior person in the Navy, who is responsible for both military and civilian personnel associated with the Navy and Marine Corps. The Honorable Gordon R. England is the current Secretary of the Navy, and his office is responsible for Secretary of the Navy Instructions (SECNAVINST). These instructions supercede all other instructions in guiding the management and care of the Navy and Marine Corps personnel. The instructions that come from the Chief of Naval Operations (CNO) are called OPNAVINST. The Commandant of the Marine Corps (CMC) has his instructions as well; they are called Marine Corps Orders (MCO). The Navy Chaplain Corps usually operates from the SECNAV and OPNAV instructions, which will be my working documents.

Explicit Curriculum

The Navy's core values charter is an explicit document signed by each of the individuals named above (SECNAV, CNO, and CMC). The following is the Navy's core values charter as found in SECNAVINST 5350.15A:

> CORE VALUES CHARTER
> As in our past, we are dedicated to the Core Values of Honor, Courage and Commitment to build the foundation of trust and leadership upon which our strength is based and victory is achieved. These principles on which the U.S. Navy and the U.S. Marine Corps were founded continue to guide us today. Every member of the Naval Service – active, reserve, and civilian, must understand and live by our Core Values. For more than two hundred years, members of the Naval Service have stood ready to protect our nation and our freedom. We are ready today to carry out any mission, deter conflict around the globe, and if called upon to fight, be victorious. We will be faithful to our Core Values of Honor, Courage, and Commitment as our abiding duty and privilege.
>
> HONOR
> I am accountable for my professional and personal behavior. I will be mindful of the privilege I have to serve my fellow Americans. I will:
> - Abide by an uncompromising code of integrity, taking full responsibility for my actions and keeping my word.
> - Conduct myself in the highest ethical manner in relationships with senior, peers and subordinates.
> - Be honest and truthful in my dealings within and outside the Department of the Navy.
> - Make honest recommendations to my seniors and peers and seek honest recommendations from junior personnel.
> - Encourage new ideas and deliver bad news forthrightly.
> - Fulfill my legal and ethical responsibilities in public and personal life.
>
> COURAGE
> Courage is the value that gives me the moral and mental strength to do what is right, with confidence and resolution, even in the face of temptation or adversity. I will:

- Have the courage to meet the demands of my profession.
- Make the decisions and act in the best interest of the Department of the Navy and the nation, without regard to personal consequences.
- Overcome all challenges while adhering to the highest standards of personal conduct and decency.
- Be loyal to my nation by ensuring the resources entrusted to me are used in an honest, careful and efficient way.

COMMITMENT
The day-to-day duty of every man and woman in the Department of the Navy is to join together as a team to improve the quality of our work, our people and us. I will:
- Foster respect up and down the chain of command.
- Care for the personal and spiritual well-being of my people.
- Show respect toward all people without regard to race, religion or gender.
- Always strive for positive change and personal improvement.
- Exhibit the highest degree of moral character, professional excellence, quality, and competence in all that I do.[27]

The Navy's core values charter is written as a covenant the individual makes with the institution. The charter speaks to the collectiveness that institution has with its personnel. Fourteen times a plural pronoun is used when referring to the Department of the Navy team, while the single pronoun for individual commitment is used twenty-one times. The core values charter is a working document assisting those in the naval service in fulfilling their vow to the nation. The importance of this document and one's vow will emphasize individual moral development.[28] The core values charter is a vow I make to the Navy and Marine Corps team, much like vowing to defend the constitution of the United States of America.

The first phrase in the section on honor states "I am accountable." Accountability for personal and professional conduct requires courage, initiative, and submission. A virtue used in explaining the value of honor is integrity. I understand integrity to be complete, whole, and mission capable. The integrity of a ship is not in how nice it looks, but if it is capable of accomplishing the mission. When it comes to personal and professional integrity I think of the following illustration.

---

[27] Secretary of the Navy, "Department of the Navy (DON) Core Values Charter," file SECNAVINST 5350.15A, National Archives. May be obtained on <www.bupers.navy.mil>

[28] Lawrence Kohlberg, *Essays on Moral Development: Vol. II The Psychology of Moral Development* (San Francisco: Harper & Row, 1984), 44. Kohlberg explains his six stages of moral development.

The outer circle is the person viewed during public life. The box is the personal life that only family and close friends are able to see or know. The center circle, known only to the individual or a few intimate friends, represents the private life. As a person develops integrity, the center circle widens to the outer circle, producing greater integrity.

Placing the core values in this illustration, military personnel can visualize integrity extending from the private to the public realm. The core value charter desires conduct to be ethical, truthful, and legal, and each individual should monitor his or her own ethical behavior.

The personal and professional integrity of naval personnel should be evident to all. The Navy does not allow an individual to claim ignorance to the proper behavior expected. "(We) need explicit listing of codes or there is no measure of what is good."[29]

Some explicit curricula the Navy does provide in strengthening the core values are:

CURRICULUM	CORE VALUES
Intermediate and Advance Officer Leadership Training	(All three)
Sexual Harassment Training	(Honor and Commitment)
Equal Opportunity Training	(Honor and Commitment)
Suicide Awareness Training	(Commitment)
Financial Training	(Honor)
Stress and Anger Management Classes	(All three)
Rights and Responsibility Training	(Honor)
Waste, Fraud, and Abuse Training	(Courage)
Personal Growth Retreats	(Commitment)
Alcohol and Drug Prevention	(Commitment)

This list is not exhaustive, however, these training curricula are well known among the troops. The command that is responsible for training is the Chief of Naval Education and Training (CNET). The purpose of this command is to make sure that the Navy personnel receives all the explicit training they need to be a success in the Navy.

[29] Victor Smith, CAPT, USN, CHC, "Core Values," (lecture to Naval Sea Systems Command, Washington, DC, 4 February 1999), Power Point Presentation.

Implicit Curriculum

Implicit information is understood without being stated. Often, expectations are implied while not being verbalized. Naval officers have expectations of their people, even though they are not explicitly mentioned. One of my Commanding Officer's had specific expectations of his officers, but was reluctant to express them. Within a few months, I was able to understand his expectations of me. Even though I was three ranks his junior, our personalities combined to form a solid team. He never really requested my attendance at specific functions, but seemed disappointed when I was not there. I realized that he expected my presence, because first and foremost, I was the chaplain (someone safe). Second, he knew that I was "watching his back," and third, he did not want to be there by himself. I came to understand his expectations concerning my duties at naval and civil functions, so I always asked to attend. "Sensible initiative is based upon an understanding of the commander's intentions."[30]

I have become aware of some implicit issues that the Navy needs to strengthen if the core values are going to be transformative. Transformation results through the specific action a person takes to remove an unwanted practice or habit and replace it with a new practice that will hopefully become a habit in the near future. The aim of this transformation is towards a higher ethical and moral quality in the naval community. The implicit issues for transforming are communication skills, ethical/moral behavior training, and leadership training relating to personality characteristics. For the sake of space, I am only going to look at leadership training relating to personality characteristics.

The focus of the core value of commitment is cooperation. Words like teamwork, respect, together, and care for, expresses the understanding that we are all in this together. Elliot W. Eisner stated, Sometimes an implicit curriculum is understood through the timing it is given in the school day.[31] The Navy trains officers in understanding personalities - how they are different and how to help them work together. This explicit training on leadership is good, but the timing is all wrong. This training is offered

[30] Montor, 50.
[31] Eisner, 78.

after the officer has reached the rank of Lieutenant (Captain Marine Corps equivalent) or Lieutenant Commander (Major Marine Corps equivalent), after serving nine to eleven years. These officers have already established specific habits in managing people and are not likely to change for the last half of their twenty-year career. Understanding the personalities and temperaments that are under your care is critical in managing the team and creating a unit and accomplishing the mission.

On deployment in 1998, I was able to take some junior Marine officers (01-03) through a leadership personality-training curriculum. The only one who had any training in this area prior to the one I provided was the company commander (Major-select). Each of these officers was responsible for thirty to fifty Marines. Training in developing teamwork and understanding your people needs to take place earlier in the officer's career.

Null Curriculum

Every institution chooses the education it feels is best for its people. The institution deems what is adequate and inadequate in accomplishing the goals established. Today's educational system establishes an implicit and null curriculum to transform the student's perception and, ultimately, their opinion. Citing Allan Bloom's work[32] earlier highlights that the American educational system has adopted null curriculum tactics in training the next generation. An implicit curriculum of education is to transform, much like the Navy core values are designed to bring transformation. First, the Navy seeks conformity, but ultimately, a team of warriors with common values is desired for mission accomplishment.

I have already spoken about some assumptions found in the core values training. One cannot assume that people from different societies, cultures, races and religions have the same ethics, morals, or values to guide thinking or conduct. The cultural diversity in the Navy makes it impossible for any officer to assume the ethics or values of others. We cannot assume that people will exhibit the Navy's core values of honor, courage, and commitment, if their idea of honor, courage, and commitment mean something different from the charter.

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[32] For further information consult, *The Closing of the American Mind*, 336-382.

One null curriculum that I believe the Navy has left out is training on understanding general family background, heritage, and history. Naval personnel come from all over the world, from the "Bible Belt," the streets of Los Angeles, the Philippine Islands, and West Africa. The diversity is enormous; therefore, the training to help officers deal with this diversity would be monumental. Since we really want to 'foster respect...care for the personal and spiritual well-being of my people' (stated in the core values charter under commitment) we must do what we can to understand everyone.

In my first command in the Navy, I was confronted by the lack of understanding some officers had with their people. A Lieutenant from one of my ships called and set up an appointment for me to see a sailor who he said was having trouble with the Navy's program. After a brief conversation, I found that this young man was in the Navy only because he was given a choice by the judge – 'twelve years in jail or four good conduct medals (one for every three years of honorable service).' He was from a broken home, did not know who his father was, and only had females as role models in his life. This young man's values were established by peers and his experience on the streets, and were in conflict with the Navy's core values. This junior officer did not receive any training concerned with cultural diversity, so that he could understand this sailor's values. Brief training on the common characteristics of cultural diversity and pluralism will not solve all the problems in this area, but it would provide greater understanding and respect in caring for our people. Training in pluralism, with regards to race, religion, and heritage, would produce greater commitment and cohesion in the Navy and Marine Corps.

Another curriculum that I feel is null in the Navy is ethical and moral training. Even though the core values provide a broad description of some ethics and morals, more specificity is needed. Anthony Clark, Lieutenant Commander, USNR, a graduate of the Merchant Marine Academy, informed me that he did not receive even one lecture on honor, courage, commitment, or the ethics and morals described in the Navy's core values during academy or officer training.[33] I believe a reason this training is not been forthcoming is the many variables involved. For example, what form will this morality training take? Will it be more conservative or liberal? Who will be the subject matter experts? What will be the

[33] Anthony Clark, LCDR, USNR, (unpublished emails, Virginia Beach, VA, 15-20 January, 2002).

criteria: Torah, Bible, Qa'ran, Confucius, Uniformed Code of Military Justice (UCMJ), or the Constitution of the United States of America? These are important questions because of the political nature of issues today and they must be addressed. The main issue is not the controversy over these concerns, but that the sailor and Marine have the tools needed to make ethical and moral decisions that will increase 'personal growth,' 'showing respect toward all,' and establishing 'an uncompromising code of integrity.' However, using the core values as a foundation for moral and ethical training will make this assignment less arduous.

Implications of this analysis

"Integrity"
First, you find yourself overlooking small infractions
that you would have corrected on the spot in the past.
Soon, you are a participant in these infractions.
"After all," you say, "Everybody's doing it."
All too soon you find yourself trapped:
You no longer can stand on a favorite principle because you have strayed from it.
Finding no way out, you begin to rationalize, and then you are hooked.
The important fact is, the men who travel the path outlined above have misused the very basic quality and characteristic expected of a professional military man, or any professional man for that matter; they have compromised their integrity.[34]
Plaque in office of Chief of Staff, Development and Education command, Quantico, Virginia

The analysis of the Navy's core values, as a curriculum for transformation, has exposed some natural connections to what the Navy is currently doing in the area of core values and what it might experience if the core values were strengthened. In this section, I will look at the way some commands currently educate their personnel in the core values and what educational techniques might be utilized to enhance the core values in personal transformation. The Navy's core values speak of character and personal integrity in the face of the fact that the Navy and Marine Corps continue to have personnel who violate the core values charter. I will suggest possible benefits the command and the society at large can experience when sound core values education takes place. Finally, I will explore how the Navy Chaplain Corps is the best possible vehicle for accomplishing the ethical and moral transformation required by all who seek to follow the Navy's core values.

Approaches in the education of the core values

Initially, the Navy can strengthen the current training. The officer in charge of providing the indoctrination (INDOC) training at Naval Air Station (NAS) Atlanta informed me that the core values charter was available for the participants to read.[35] The officer stated that little more then one-hour was given to the core values in INDOC. However, at a minimum, the core values charter needs to be posted

[34] Montor, 271.
[35] Conversation with Officer (name withheld by request) regarding training at NAS Atlanta, 1 February 2002.

in a prominent place at every command (a discrete unit of persons wherein a single individual has been legally given absolute responsibility and significant authority for the accomplishment of a specific mission or objective). Core values training at INDOC would also better serve the command, if case studies were provided twice a day and the personnel had to choose the core value being practiced or violated.

In addition to the core values training at local commands (INDOC), prospective Navy Ensigns and Marine Corps Second Lieutenants, preparing for service in the Navy and Marine Corps, receive training in the core values. The NROTC (Naval Reserve Officer Training Commission) at Georgia Institute of Technology offers a class in *Leadership and Ethics*. During the sixteen-week semester, only one class period was given to *Navy core values and personal ethics*. I must point out that I did not attend any of these lectures, nor did I receive notes from the classes. I simply observed the explicit curriculum for the class format. There were indeed classes dedicated to the evaluation of case studies and the issues of accountability and responsibility. However, the very last objective listed for the course was *Comprehend the relationship of Core Values to the role and responsibility of a naval leader.*[36] The suggestion is that this was tacked on at the end. I hope this is not the case.

I would like to suggest that INDOC and NROTC training make use of Carl Montor's book, *Ethics for the Junior Officer*. Montor used this book when he taught ethics at the Naval Academy. There are over one-hundred and twenty case studies in the book, which center around topics such as, *acting ethically, team spirit or lack of courage, personal integrity,* and *ethical leadership*. Combining this volume into the current training plan would strengthen the Navy's core values training.

Another approach in training the core values is through "rules-first-and-foremost."[37] Nicholas G. Fotion's article is concerned with the teaching of ethics in the military. He argues that the core values

[36] Georgia Institute of Technology, NROTC, "Naval Leadership and Ethics" syllabus, spring semester 2001.
[37] Nicolas G. Fotion, "Puritanism in Ethics: Or Some Speculations on How Not to Teach Ethics to the Military" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 29-30 January 1998), <http://www.usafa.af.mil/jscope/JSCOPE98/fotion98.html>.

should not be preached to people as a model of perfectionism. He also argues that a rigid model of legalism will fail. He calls for a balanced approach. His four-step approach is as follows:

(1) De-emphasize the virtues and put more stress on rules. The rationale is that rules are easier to teach adults than are the virtues.
(2) Cite rules that focus on controlling behavior in the work place.
(3) Avoid rigid application of many rules. As an example: "Zero-tolerance" towards lesser sins should be avoided and a "live and learn" attitude should be the overall rule for the day.
(4) Shift to virtues after the program of rule following is well under way.[38]

The Marine Corps seems to be practicing Fotion's approach to core values training. The twelve-weeks of training recruits go through indoctrinates them to the core values. Manuel Davenport, professor at Texas A&M University, outlines the Marine Corps practice:

> Every week there are 4-6 core value classes, each lasting one-hour. Chaplains teach only 5 or 6 of these classes, the instructor teaches approximately 60 classes. The Marine Corps core values program is effective for two reasons. First, Marines are required to give up conversing in first person. This seeks to remove an individual identity and replaces it with the unit. Second, the instructor does not use the "canned" lectures rather they give case studies from their real-life experiences. The result of such training is that the Marines believe that they are more morally sensitive and more honorable in behavior than other members of the armed forces. Whether true or not, this belief causes the Marine to take pride in being held to high moral standards.[39]

While being deployed for six months with 400 sailors and 600 Marines, I found that the Marines practice of the core values was more apparent than their Navy comrades.

The third educational approach is the apprenticeship approach to education. Many believe the best training facility for the Navy and Marine Corps officers is the U.S. Naval Academy. Their long-standing tradition of quality training has developed a department dedicated to character development.[40] This department deals with numerous issues like leadership, character, and the core values. If the Naval Academy graduates would take what they learned from this department at the Academy to their commands and train those under their responsibility in these principles, the Navy and Marine Corps would see greater respect and practice of the Navy's core values.

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[38] Fotion, *JSCOPE98*.
[39] Manuel Davenport, "The Implementation of Core Values" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 28-29 January 1999), <http://www.usafa.af.mil/jscope/JSCOPE99/davenport99.html>.
[40] For further information see <http://www.usna.edu/CharacterDevelopment/>.

Initiating the apprenticeship approach could be as simple as ensuring officers from the Naval Academy join the staffs of NROTC's across the country. These new staff officers can train those desiring a commission in the Navy or Marine Corps regarding the core values. The Chief of Naval Education and Training (CNET) is responsible for the NROTC program; they can assist the Commanding Officer of each unit in getting the right staff and in providing this training. This apprenticeship approach is not new. When I came to the Navy, everyone was encouraged to have a "Sea-Daddy" – one who would lead them to a fulfilling time in the Sea Services. This approach of training would increase the Navy and Marine Corps team's ability to exhibit honor, courage, and commitment twenty-four hours a day, seven days a week.

Benefits to institution and society

The benefits in having all personnel behave as if the core values were a covenant, creates a "win-win" situation. A trust is established between the individual and the Navy and Marine Corps institutions, the nation, and other "shipmates." For some, this is the first time their word becomes binding.

The first benefit would be in the time consumed in "Non-Judicial Punishment"(NJP) and "Office Hours" (OH) proceedings. The Navy and Marine Corps must maintain good order and discipline of their personnel. The Uniform Code of Military Justice (UCMJ) is a reference book, outlining violations of misconduct by those wearing the uniform of the American military. Those who violate the UCMJ are brought up on specific charges. The individual is held accountable at either NJP or OH (Navy and Marine Corps respectively). For example: "Disobeying a direct order" is a violation of the UCMJ. The accused is placed on report with his superior officer, and informed of the upcoming investigation and hearing. The investigation then determines if there is enough evidence to have a hearing. The proceedings follow a format much as it would in – civilian legal proceedings. By the time the "accused" is standing before his or her senior officer for their hearing, there have been hours spent on collecting data, handling interviews, and numerous rough drafts of the paperwork. These proceedings are time consuming for all involved.

As the command chaplain, I was called to attend every NJP hearing. Some could last fifteen minutes (open and shut case), while others might be one to two hours to hear. The average number of people in attendance at these proceedings is ten. If one averages out the time to thirty minutes per case, that equals five man hours used on each case. With the average person receiving $100 per day...the total cost for one NJP procedure is $500. If a command only averaged one case a month (few commands have such small numbers), the yearly cost for NJP/OH procedures would be $6,000. It is my contention that if we spent more time on adequately training our people in the core values, we would not be using fewer precious resources on UCMJ violations and misconduct.

The second benefit to the institution would be that the gained resources from fewer NJP/OH procedures could be spent on training instead. Providing the senior enlisted personnel and chaplains with further training in the core values, would then likely increase adherence to the core values. As an example, *Institute for Global Ethics* has a superb training program in ethics that some of my fellow chaplains have attended. In viewing this training, I discovered that each branch of the military's core values discussed.[41]

Third, a benefit comes to the society in general when military personnel return to civilian life. After four years of service, a person might understand the importance of education and take their earned college tuition and go to school or learn a trade. Maybe after ten years of service, they choose to leave the Navy, so they take their skills and talents in leadership, management, and teamwork and start their own business, join an established company, or another government agency. Corporate "headhunters" for these companies are always seeking to lure military people into their companies, not only for the skills they have learned, but also for the values they possess. Many times, those who have served twenty or more years in the Navy come back to the community and volunteer as Scout leaders, YMCA coaches, playground supervisors, or visitors at local jails and prisons. Some of the volunteers at Wal-Mart may be retirees from the military – their smile and helpfulness always seem to lighten my spirits when I have had a stressful day. If individuals incorporated the Navy's core values into their life, they would demonstrate

[41] For further information see the *Institute for Global Ethics* at <http://www.globalethics.org>.

these values in society. Their behavior would have a transforming influence on society. Again, transformation is the change a person undergoes as the result of actions he/she has taken to remove an unwanted practice or habit, and replaces it with a new practice that will hopefully become a habit in the future.

Chaplain's role as an institutional advisor and practitioner for transformation

The explicit direction given to chaplains is very clear on how they are to perform their duties. There are two documents that are used by the Navy to give chaplains their "marching orders." These document are SECNAV INSTRUCTION 1730.8A and OPNAV INSTRUCTION 1730.1C.[42] Statements from these documents relate to the focus of this paper. "Chaplains advise commands in matters of morale, morals and spiritual well being." Chaplains "shall advise on religious, moral, and ethical matters affecting personnel, plans, policy, and community management." Chaplains "shall provide guidance and assistance in development of policy concerning core values and related program efforts." Command Chaplains "shall ensure every assigned chaplain with a 3701 Navy Officer Billet Code (NOBC) has a mentor." In these two documents chaplains are instructed to advise a command about morals, ethics, and the core values eleven times. Therefore, I have chosen to emphasize the chaplain's work in two specific areas of morality, mentor and trainer.

Moral Mentor

First, as moral mentors, chaplains are explicitly advisers to the command on moral and ethical matters. However, chaplains become mentors for the command when their advice is seen as coming from a trusted counselor or friend. The concept of mentoring has been around for centuries. Years ago individuals had apprentices who would work with them to learn a trade by observation and on-the-job training. Apprenticeships are still being used today in many trades. My father was an apprentice, under a

[42] Secretary of the Navy, "Religious ministry support within the Department of the Navy," file SECNAVINST 1730.8A, National Archives. Office of the Chief of Naval Operations, "Religious ministries in the Navy," file OPNAV 1730.1C, National Archives. May be obtained at <http://www.bupers.navy.mil>.

journeyman, before he reached the status of journeyman. However, mentoring has a broader definition than apprentice. A mentor is a trusted counselor, who has the individual's (mentee's) best interests at heart. Being a mentor means, one may have to cause pain, but will also apply the medicine for healing. I define a moral mentor as one who guides others through wisdom and experience towards right behavior.

Being a moral mentor, first means advising another towards right behavior as a trusted friend, not as an "absolutist." I learned this the hard way. As a young parent, I tried to control the world of my children. I controlled their dinnertime, sleep time, and their leisure (television) time. Of course, I claimed it was for protection, instruction, and whatever else I could think of at the time. However, it was not long until my oldest did not want Dad to control her time at all. Yet, I did not recognize the problem until we were in a counselor's office dealing with my daughter's anorexia. Once I realized I needed to change my way, in order to adapt to her growing maturity, I was better able to teach her the values and virtues that would assist her in adulthood. The problem was my mentoring skills. I was forcing her, rather than guiding her.

Second, as a mentor, the chaplain's position and life-style must be consistent. Officers, who do not practice what they preach, will lose respect from the troops. Because a chaplain represents a religious faith group, the perception is that this officer constitutes higher moral standards. A chaplain cannot divorce himself/herself from rank and religion. For many people, the chaplain represents their pastor, priest, prophet, or holy person. A list of moral standards for all personnel is cited in the UCMJ and chaplains are not exempt. However, many observe the chaplain's walk and talk more closely. If a chaplain loses the respect of the troops because of poor moral behavior, how can that chaplain fulfill his or her role as the command moral advisor? To borrow a phrase from the medical community, "physician (preacher) heal thyself." In every command, there can be poor mentors of morality. May it never be said of the chaplain. Again, the explicit statements of the core values charter are clear. I will:

- Abide by an uncompromising code of integrity, taking full responsibility for my actions and keeping my word.
- Conduct myself in the highest ethical manner in relationships with senior, peers and subordinates.

- Overcome all challenges while adhering to the highest standards of personal conduct and decency. Exhibit the highest degree of moral character, professional excellence, quality, and competence in all that I do.[43]

Moral Trainer

Next, in fulfilling the role as the institutional advisor and practitioner for transformation, the chaplain should also be a moral trainer. I make a distinction between mentor and trainer: mentor is the emotional connection to the person (friend, sage), while trainer is the intellectual connection to the person (teacher, instructor). As a moral trainer, the chaplain provides explicit content in practicing the core values. My ultimate aim is for individual transformation into the Navy's core values instead of society's values. I believe the Navy's core values can be transforming in a person's life. The core values charter seeks transformation in personal commitment ("I will..."). The Eisner framework of curriculum has focused my attention on the Navy Chaplain Corps' moral training, and in so doing I ask, what can we (I) do to assist in developing the core values so they become actions we perform, rather than words we say?

First, chaplains must be trained as moral trainers. Each command has a designated Training Officer, who is responsible for matching the person with the needed training. Every person assigned to a ship must be qualified in shipboard firefighting. Some training is specific for the job, for example, the Legal Officer needs to know the legal rights and responsibilities of the command in order to advise the command. I believe chaplains, as moral trainers, must be trained prior to arriving at their command. The Chaplain Corps *Basis Chaplain Course* could provide this training prior to the new chaplains' arrival at their first command. The curriculum of this course will change slightly and the time of the course may lengthen, but the initial costs to the Chaplain Corps would be paid back with interest.

Second, chaplains can utilize one of the Chaplain Corps' most successful ministries in assisting moral training. The Chaplain Religious Enrichment Development Operation (CREDO)[44] provides numerous ministries to commands, individuals, couples and families. The ministries of CREDO are

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[43] Secretary of the Navy, "Department of the Navy (DON) Core Values Charter," file SECNAVINST 5350.15A, National Archives. May be obtained on <www.bupers.navy.mil>

[44] For further information see <http://www.chaplain.navy.mil/Ministry/CREDO.asp.>

available to all "card-carrying" members. To illustrate, I would like to mention the PGR (personal growth retreat). At this retreat, the atmosphere of freedom allows individuals to consider unloading past personal issues they feel are hindering their future growth. I attended a PGR weekend, and was encouraged to see numerous individual decisions for change and transformation (removal of unwanted practices in the hopes of creating new practices). This concentrated weekend was a "break-through" for many. After the weekend, all PGR participants were encouraged to stay connected by small group settings, phone calls, emails, and or command-sponsored events. Moral training could be part of the follow-up group sessions.

Third, chaplains take their moral training on the road. In working through this issue, I designed a training tool I call *The Character Card System.* I received the idea from a retired chaplain (CAPT, USN), who served twenty-eight years. The system is designed with the chaplain in mind. Chaplains need to be with their troops, but usually they do not have the benefits of a classroom setting with a laptop and overhead to conduct training. Therefore, as chaplains visit the troops, they have available a series of ethical and moral case studies or dilemmas, for the troops to discuss. On one side of the card is a case study or dilemma, and on the other side, are a series of questions. The questions center around the following:

1. What virtue/value can you identify that is being challenged? **(Intellectual Recognition)**
2. How does this issue make you feel? Has this ever happened to you? How did it make you feel? **(Emotional Response)**
3. If you had someone to call for advice regarding this issue, whom would you call? Why? What advice would they give? **(Mentoring Direction)**
4. What can you do today that will give you greater confidence that when you are tested or tempted, you will stand firm and not violate this virtue/value? **(Character Formation/Transformation)**

Fourth, another training opportunity should include wise, moral decision-making. Conservatively speaking, 75% of the individuals I deal with weekly have to make decisions regarding some important issue(s). Many of these issues encompass a moral dilemma. Even though chaplains see people concerning moral decisions, many chaplains have never received training in this area. I have summarized Rushworth Kidder's "Nine Checkpoints for Ethical Decision-Making," taken from his book, *How Good People Make Tough Choices.* These points are succinct and should be kept in mind by every chaplain:

1. Recognize that there is a moral issue. Usually, there are conflicting values. Some are moral, while others are social; we need to sift through them.
2. Determine the actor. Is this my moral issue or someone else? Both Kantians and utilitarians need to know the actor.
3. Gather the relevant facts. Good decision-making requires good reporting. Ethics does not happen in a vacuum but in the push and pull of real experience, where details determine motives and character is reflected in context.
4. Test for right-versus-wrong issues. Does the case at hand involve wrongdoing?
    a. The legal test – is lawbreaking involved?
    b. The stench test (gut-level) – is there an odor of corruption?
    c. The front-page test – if the action you were about to do made the front-page of the morning paper, would you still do it?
    d. The Mom test – if I were my mother, would I do this?
5. Test for right-versus-right paradigms. Try the four dilemma paradigms: truth versus loyalty, self versus community, short-term versus long-term, and justice versus mercy. This test points out that there are two core values against each other.
6. Apply the resolution principle. Once the choice has been made, bring the three resolution principles to bear: ends-based (utilitarian); rules-based (Kantian); and, care-based (Golden Rule). Locate the reasoning most relevant to the issue at hand.
7. Investigate the "trilemma" options. Is there, it asks, a third way through this dilemma? Is there a middle ground of compromise? Sometimes this middle ground only appears in the struggle of the dilemma.
8. Make the decision. This moves the person from the theoretical to the practical. This may take moral courage.
9. Revisit and reflect on the decision. Go back over the decision-making process and seek its lessons. This feedback loop builds expertise, helps adjust the moral compass, and provides new examples for moral discourse and discussion.[45]

Every year the Navy Chaplain Corps offers a professional training program for chaplains. I believe Kidder's training (*Institute for Global Ethics*) should be added to this program as essential training for chaplains in becoming qualified moral trainers.

A final thought on the chaplain's role as the institutional advisor and practitioner for transformation. Some commands see the chaplain as only a weekend practitioner, dissolving the chaplain's role of moral mentor and trainer into a null element in the Navy.[46] It is the responsibility of every chaplain to change this perspective. One of my mentors said that the chaplain must find a delicate balance between being empirical (expecting that everyone has to come and see them for their spiritual fix) and a warrior (desiring to be a pilot, ship-driver, Marine, or a SEAL). I am convinced that if the chaplain

[45] Rushworth M. Kidder, *How Good People Make Tough Choices* (New York: William Morrow & Co., Inc. 1995), 180-186.
[46] Email and telephone conversations with four retired chaplains (117 collective years in the Navy Chaplain Corps), who were mentors to me. These four chaplains shared titles and phrases that reveal the feeling some commands have toward their chaplain... "Counselor Troy" from Star Trek, "Father Mulcahy" from M.A.S.H., celestial rabbit's foot, and the person who does something religious on the weekend. January – February, 2002.

will be a moral and ethical advisor, as well as, a moral mentor and trainer, a change of command perspective will take place. The chaplain has skills and talents that can assist personnel in addressing the moral and ethical issues found in the core values. Chaplains must treat their role as ethical and moral advisor with honor, not ignominy; courage, not fear; and commitment, not disloyalty.

Conclusion

> Never for an instant can you divest yourselves of the fact that you are officers. On the athletic field, at the club in civilian clothes, or even at home on leave, the fact that you are a commissioned officer in the Army (*Navy*) imposes a constant obligation to higher standards than might ordinarily seen normal or necessary for your personal guidance.[47]
>
> *General George C. Marshall*

It is clear that the societal values people exhibit coming into the military do not correspond to the values, virtues, and morals of the military. Helping new recruits to adapt their behavior in order to reflect this new military lifestyle, the Navy has instituted the core values charter as a guide to follow. If these recruits can adjust to making the Navy's core values their new behavior, they will be accepted and rewarded in the Navy. However, sad to say, this is not the case for all our recruits. Many young people leave the Navy worse off than when they arrived. Some who cannot adjust are removed from the institution and sent home with bad papers.

Analyzing the core values by Eisner's curriculum framework helps to show where some improvements might take place. We saw how the Navy has many explicit training programs that help to emphasize the core values. These programs are good, yet they are still not good enough. The training in communication skills, ethics, morality, and decency are not consistent throughout the Navy and Marine Corps. Leadership training helps us to understand persons, their stresses, and how we can make them fit into the Navy and Marine Corps team. However, this training must take place earlier in one's career than it is taking place today.

In summary, looking at Eisner reminds us how the Navy's core values curriculum can be improved. Presently, the explicit training in the Navy is being practiced quite well. However, as we have shown, there are areas in the institution where we can strengthen the core values curriculum – by moving the null and implicit curriculum into the explicit category.

The Navy's core values of honor, courage, and commitment form the foundation for individual and institutional transformation. Both individual and institutional transformation must come together. As the

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[47] Montor, 72.

institution is transformed to remove those who refuse to practice the core values, the individuals will make transformative changes in practicing the core values. I remind you of Admiral Arleigh Burke's first quote when he spoke about the quality of institutions. The naval institution aids transformation, but real transformation is accomplished individually.

It has become clear that this study has raised additional issues that need to be addressed. First, much has been accomplished in the academic world in the area of moral development, and the military is attempting to incorporate this research into its training programs. One educator has started evaluating Kohlberg's theory on moral development, but he has not gone far enough.[48] On the other hand, Jeffrey Tiel, an ethics professor, cautions us to remain balanced between character and behavioral issues:

> We must reject the behaviorist who would like us to abandon all talk of value-altering strategies in favor of purely action-focused training. George Washington, John Paul Jones, Robert E. Lee, and Dwight Eisenhower were men of a particular character, not just behavior. We admire them because of their character – we recognize that it is worth emulating. And so, we desire to offer a military officer education system that endorses the importance of character development.[49]

While more research is needed to utilize moral development in the Navy and Marine Corps, this additional information may make the core values more effective in transforming behavior. Major Carl Rehberg, articulates a persistent plan in character development:

> We should make character development a primary focus for military education and training – not merely a strategic goal or just another program. All services should adopt comprehensive character development architecture that includes teaching ethical and martial virtues, core values, ethics, and the development of conscience, ethical reasoning, and decision-making. Character education must begin at accessioning, precomissioning, basic training, and continue seamlessly until retirement or separation. This focus must be on all commission sources – not just the service academies![50]

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[48] David W. Lutz, "Rival Traditions of Character Development: Classical Moral Philosophy and Contemporary Empirical Science" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 25-26 January 1996), <http://www.usafa.af.mil/jscope/JSCOPE96/lutz96.html>.

[49] Jeffrey R. Tiel, "Virtue Ethics & Core Values" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 28-29 January 1999), <http://www.usafa.af.mil/jscope/JSCOPE99/tiel99.html>.

[50] Carl D. Rehberg, "Implications of Dereliction of Duty" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 27-28 January 2000), <http://www.usafa.af.mil/jscope/JSCOPE00/rehberg00.html>.

Second, character and virtue ethics training[51] would be beneficial to the Chaplain Corps. Providing tools for the command ethical advisor would help chaplains fulfill their responsibility to their command. Chaplains need this training, if they are going to be moral mentors for individuals under their tutelage.

I was pleased to find that the Chaplain Corps is training new chaplains in "Character First" a training provided by the *Character Training Institute* of Oklahoma City.[52] I was unaware of this training, since it has only been available the last two to three years and usually just for newly commissioned chaplains.[53] If these are the only chaplains who have received this training, there will be approximately 700 chaplains who will be left out.

Third, a Values Usage Exercise (VUE) has been used by the Air Force[54] in identifying its success in core values training. This assessment tool is being used to identify and evaluate the values important to Air Force personnel.

Fourth, the Coast Guard also has an assessment tool[55] that might prove useful for the Navy, because of the similar context of the sea. The study, which took place on ships, showed that the quality of ethical decision-making by these officers is directly correlated to their core values training.

Fifth, the Chaplain Corps would benefit from further research in understanding the relationship of faith and transformation as it relates to pastoral ministry. James W. Fowler has identified three broad categories of change that individuals face, and how each category relates to the other. He writes:

> (1) *Developmental change:* By this I point to change that results from the maturation and formation of the self. (2) *Reconstructive change:* Here I discuss change as breakdown and rebuilding, restoration and healing, conversion and transformation. (3) *Change as response to intrusive marker events:* Intrusive marker events are those times in our lives when disruptive events happen to us that affect our lives pervasively. They alter the patterns of our lives fundamentally. A marker event is one after which in some significant sense one's life is never the same again.[56]

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[51] The area of character and virtue ethics training is a substantial field of study, much too large to be discussed in this paper.
[52] Character First Training program may be viewed at <http://www.hischaracter.com/HIScharacter.htm>.
[53] Telephone conversation with Chaplain Gibson (8 March 2002), at CNET.
[54] David L. and Vera M. Mefford, "Values Usage Exercise (VUE): A Tool For Raising Values Awareness Concerning the Professional - Personal Values Interface" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 30-31 January 1997), <http://www.usafa.af.mil/jscope/JSCOPE97/mefford97.html>.
[55] Patrick T. Kelly, "Charting Progress: The Assessment of Core Values in the U.S. Coast Guard" (paper delivered at the Joint Service Conference On Professional Ethics, Washington, D.C., 28-29 January 1999), <http://www.usafa.af.mil/jscope/JSCOPE99/kelly99.html>.
[56] James W. Fowler, *Faith Development and Pastoral Care* (Philadelphia: Fortress Press, 1987), 101.

Currently, the Navy has a good product with the core values. If the Navy and Marine Corps, along with the Chaplain Corps, implemented some of the above suggestion, the results would be, a better quality of life and better quality of sailor and Marine.

> I suggest that officers who want to be ready for the difficult decisions of life study the great military leaders of the world, their similarities and differences. Frankly, there is no shortcut to wisdom. Rules to cover all situations do not exist. All of us must find our own ways. Our ability to make the best decisions at the time will certainly be influenced by our knowledge of the past, our consultation with others, and our ability to "see" the future. At the moment of decision, we will have to use our best judgment on what we in turn will do about it. Good luck![57]
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> *Admiral Arleigh Burke*

[57] Montor, 280.

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